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TRANSLATIONS

FROM

THE GREEK,

VIZ.

ARISTOTLE'S SYNOPSIS OF THE VIRTUES AND VICES.

THE SIMILITUDES OF DEMOPHILUS.

THE GOLDEN SENTENCES OF DEMOCRATES.

AND

THE PYTHAGORIC SYMBOLS,

WITH THE EXPLANATIONS OF JAMBlichus.

BY

WILLIAM BRIDGMAN, F.L.S.

TO WHICH ARE ADDED,

THE PYTHAGORIC SENTENCES OF DEMOPHILUS,

BY MR. THOMAS TAYLOR.

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Τελος των τοιούτων λόγων ου γνωσις αλλα πραξις.

Ethic. Nicom. lib. I. cap. 4.

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C  
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## PREFACE.

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THE following little works, which, excepting the last, are now for the first time presented to the reader in an English dress, will not, I hope, prove unacceptable to those who have not had an opportunity of consulting the originals. To such as have had this opportunity, little more need be said than that every endeavour has been used to retain the pure meaning of their respec-

tive authors:—how far that end has been accomplished becomes not me to determine: it is cheerfully submitted, therefore, to the judgment and decision of the more learned, under a hope that the attempt will experience from them all the indulgence that men of superior attainments are ever ready to grant to the less profound scholar.

But if any one should think that these remnants of Grecian wisdom are too inconsiderable in quantity to arrest public attention,

let me be permitted to remind them, that though “the bee is little among such as fly,” yet “her fruit is the chief of sweet things;” and that these works, though very small perhaps, when compared to the whole labours of their illustrious authors, are nevertheless entitled to a considerable portion of respect.

The Synopsis of the Virtues and Vices having found a place in every esteemed edition of Aristotle’s works, sanctions me in affixing his name to it, notwithstanding

some doubts have been entertained among the learned as to the real author. Perhaps, as Mr. Fawconer observes \*, it was not written by Aristotle himself; but by that noble peripatetic philosopher Andronicus the Rhodian, whose elegant and faithful paraphrase of the Nicomachean Ethics is well known; and of which at some future, and perhaps not very distant, period I design to give an English translation.

\* In the preface to his edition of this work, printed at Oxford in 1752.



It is not very material, however, to authenticate the name of the author; for the genuine admirers of Aristotle will find nothing in this work repugnant to that great man's doctrines, while it preserves all that beautiful and pregnant conciseness, as well as scientific arrangement, which so eminently characterize the numerous and laborious productions of his fertile genius.

Of Demophilus and Democrates nothing beyond conjecture can be said. Many writers have been celebrated under these names, a cata-

logue of which is given by the correct and indefatigable Fabricius, in page 518, vol. i. of his *Bibliotheca Græca*. It is most probable that both of them were philosophers of the Pythagoric sect; but the time in which they flourished is entirely unknown to us.

Concerning the extent of their writings we are equally destitute of information, though it would seem likely that more was bequeathed by them to posterity than has been handed down to us. The Golden Sentences of the latter, and the

Similitudes of the former, however, comprise the whole that has been preserved, except the Pythagoric Sentences of Demophilus, of which an English version was published about ten years ago by my friend Mr. Thomas Taylor, and annexed to his translation of Sallust on the Gods and the World. It is to this gentleman that English literature owes the accession of some of the most valuable productions of antient Greece, which are rendered doubly valuable by the elucidations and ample explanations which his intimate knowledge of the Platonic

Philosophy, and laborious investigation of the early commentators on it, have so well qualified him to give. In addition to my share of thanks on this account, I have to acknowledge my obligation for his permission to reprint his translation of the Pythagoric Sentences of Demophilus, and thus enabling me to present the public with the whole of that philosopher's remaining works. But I am still more indebted to him for the great assistance he has afforded me in the translation now given of the very difficult and corrupt text of the explanations

of the Pythagoric Symbols by Jamblichus, which are annexed to Arce-rius's edition of the Life of Pythagoras, published at Comelin in 1598, where only they are to be found. As this book is somewhat rare, and but little known, I have considered that the publication of these explanations, which form a part of the exhortatory discourses of Jamblichus, would be a valuable and appropriate addition to the Pythagoric Sentences.

Of Jamblichus \*, the celebrated

\* He flourished early in the fourth century under the Emperor Constantine.

disciple of Porphyry, who, on account of the sublimity of his genius, and great proficiency in theological learning, was surnamed *the Divine*, it may be sufficient to observe, from the life given of him in the History of the Restoration of the Platonic Theology by Mr. Taylor\*, “ That his writings are  
“ not so elegant and graceful  
“ as those of Porphyry; and that  
“ they are neither agreeable nor  
“ conspicuous, nor free from impurity of diction. Hence, though

\* See vol. ii. of his translation of Proclus on Euclid, page 309.

“ they are not entirely involved in  
“ obscurity, and perfectly faulty;  
“ yet, as Plato formerly said of  
“ Xenocrates, he did not sacrifice  
“ to the *Mercurial Graces*. How-  
“ ever, though the surface of his  
“ conceptions is not covered with  
“ the flowers of elocution, yet his  
“ thoughts contain a most ad-  
“ mirable depth, and his intellect  
“ is truly divine.”

I shall only add, that a sincere  
desire alone of rescuing these pre-  
cious remains of antiquity from  
the oblivion in which they have

been so long concealed, has induced me to make them public ; and, I trust, they will be received by the liberal with a candour equal to the good will with which the task of translating them has been undertaken.

London,  
January 1804.



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ARISTOTLE'S  
SYNOPSIS  
OF  
*THE VIRTUES AND VICES.*

## ARISTOTLE'S SYNOPSIS,

§c. §c.



### *DIVISION OF THE VIRTUES AND VICES.*

THINGS beautiful\* indeed are laudable, but things base are blameable. And from the former, the virtues are introduced, but vices from the latter. Things laudable also are causes of the virtues, consequent to, produced from, and are the works of, them.

\* Among Platonic writers (*τα καλα*), things beautiful, comprehend every thing that is excellent; so the Latins used the word *honestum* to express the same thing.

But, according to Plato, the soul receiving a three-fold division \*, the virtue of the rational part is prudence; mildness and fortitude are the virtues of the irascible part, and temperance and continence of the desiderative part; but justice, liberality, and magnanimity, are the virtues of the whole soul. But imprudence is the vice of the rational part, as angriness and timidity are the vices of the irascible, and intemperance and incontinence of the desiderative, part of the soul: injustice, illiberality, and pusillanimity, are the vices of the whole soul.

\* Namely, into Reason, Anger, and Desire, to which he assigned proper stations. The first he placed in the head, the second in the heart, and desire in the liver.

*DEFINITIONS OF THE VIRTUES.*

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**P**RUDENCE is the virtue of the rational part of the soul, affording those things which contribute to felicity.

Mildness is the virtue of the irascible part of the soul, according to which men are difficultly excited to anger.

Fortitude is also the virtue of the irascible part of the soul, through which men are not easily terrified with the fear of things relating to death.

Temperance is the virtue of the desiderative part of the soul, through which men cease to desire the enjoyment of depraved pleasures.

Continence is also the virtue of the de-

siderative part of the soul, through which men restrain, by the reasoning power, the desire which tends to depraved pleasures.

Justice is the virtue of the soul, distributive of that which is due to desert.

Liberality too is the virtue of the soul, incurring expense in things beautiful.

Magnanimity also is the virtue of the soul, through which prosperous or adverse fortune, honour or disgrace, may be endured.

*DEFINITIONS OF THE VICES.*

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**IMPRUDENCE** is the vice of the rational part of the soul, and the cause of an ill life.

**Angriness** is the vice of the irascible part of the soul, through which men are easily excited to anger.

**Timidity** is also the vice of the irascible part of the soul, through which men are terrified by fear, and particularly by the fear of things relating to death.

**Intemperance** is the vice of the desiderative part of the soul, through which men engage in depraved pleasures.

**Incontinence** is also the vice of the desiderative part of the soul, through which

men embrace depraved pleasures, the reasoning power at the same time opposing.

Injustice is the vice of the soul, through which men arrogate to themselves more than they deserve.

Illiberality too is the vice of the soul, through which men covet gain from all quarters.

Pusillanimity also is the vice of the soul, through which men can neither sustain prosperous nor adverse fortune, nor honour, nor disgrace.

*OF THINGS PERTAINING TO THE  
VIRTUES.*

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*PRUDENCE.*

IT is the property of Prudence to deliberate well: to judge of good and ill, and of every thing that is eligible or to be avoided in life; to make a right use of all present good and ill; to associate rightly with others; to advert to times and opportunities; sagaciously to employ both words and actions; and to be experienced in every thing useful. But memory, experience, good counsel, and sagacity, are either derived from, or are consequent to, prudence:—or some of these, indeed, as experience and memory, are con-causes of prudence; but others, such as good coun-



sel and sagacity, are, as it were, parts of it.

#### MILDNESS.

It is the property of Mildness to be able to bear accusations and neglect moderately; and not to be readily excited to revenge; neither to be easily moved to anger; but to be free from bitterness of disposition, and to avoid contention, possessing tranquillity and stability in the soul.

#### FORTITUDE.

It is the property of Fortitude not to be easily terrified by the dread of things pertaining to death; to possess good confidence in things terrible, and presence of mind in dangers; rather to prefer to be put to death worthily, than to be preserved basely; and to be the cause of victory.

Further, it is the property of fortitude to labour and endure, and to make valourous exertion an object of choice. But presence of mind, a well disposed soul, confidence, and boldness, are the attendants on fortitude:—and, besides these, industry and patience.

#### TEMPERANCE.

It is the property of Temperance not to admire the indulgence of corporeal pleasures, and not to covet the enjoyment of such as are depraved; to be cautious also even where intrepidity is just, and to be alike attentive to the affairs of life both in great and small concerns. But good order, elegance, modesty, and circumspection, are the concomitants of temperance.

## CONTINENCE.

It is the property of Continence to restrain, by the reasoning power, desires tending to depraved enjoyments and pleasures; firmly to endure; and to sustain the wants and pains of nature.

## JUSTICE.

It is the property of Justice to distribute every thing according to desert; to preserve hereditary customs and institutes; to preserve truth in controversies; and to keep mutual compacts. But the first part of justice is towards the gods; the second towards dæmons; the third towards country and parents; the fourth towards the dead \*; and in all these piety is included,

\* See the Commentary of Hierocles on the Golden Verses of Pythagoras.

as being either a part of justice, or attendant on it. But holiness, truth, faith, and hatred of depravity, are also the concomitants of justice.

#### LIBERALITY.

It is the property of Liberality to be bountiful in things laudable, and to spend largely on becoming occasions; to be ready to assist others in difficulty, and not to receive whence it is improper. The liberal man also is neat in his apparel and habitation, and procures things superfluous and beautiful, contributing to the pleasantness of life, but without any real advantage:—he also rears animals which afford him either pleasure or admiration. But suavity of manners, courteous behaviour, philanthropy and pity, the loving of friends, hospitality, and a love of the worthy, are attendant on liberality.

## MAGNANIMITY.

It is the property of Magnanimity to bear both adverse and prosperous fortune, and honour and disgrace, in a beautiful manner; not to admire either luxury, or obsequious attention, or dominion, or victory in contests; but to possess a certain profundity and magnitude of soul. But the magnanimous man does not consider life as a thing of great consequence, and, therefore, is not a lover of life; but being simple and generous in his manners, he can bear injuries, and is not an avenger of them: and simplicity and truth are attendant on magnanimity.

*OF THINGS PERTAINING TO THE  
VICES.*

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IMPRUDENCE.

IT is the property of Imprudence to judge wrong of things; to deliberate badly; to associate badly with others; to make a bad use of present good, and to entertain false opinions with respect to the good and ill in life. But inexperience, ignorance, incontinence, folly, and forgetfulness, are consequent to imprudence.

ANGRINESS.

There are three species of Angriness, namely, rage, bitterness, and moroseness. But it is the property of an angry man, not to be able to bear either small neglects

so ; and to think that it is proper to practise beautiful and useful things, but to desist from them for the sake of pleasure. But effeminacy, repentance, and many things of this kind, are attendant on incontinence.

#### INJUSTICE.

There are three species of Injustice, namely, impiety, arrogating more than is due to desert, and insolence. Impiety, indeed, consists in sin towards the Gods, or dæmons, or the dead, or parents, or country. But arrogating more than is due to desert is seen in mutual compacts, assuming a reward above what is deserved. And insolence is that through which men prepare for themselves pleasures, which lead others into disgrace. Whence Evenus \* observes on that subject,

\* Evenus was an elegiac poet of Paros.

“ Although these things afford no gain,  
“ They are howe’er unjust.”

It is the property also of injustice to transgress the customs and legal institutions of one’s country; to disobey laws and magistrates; to lie; to swear falsely; and to violate the laws of society and good faith. Sycophancy, boasting, pretended philanthropy, malignity, and craftiness, are also the attendants on injustice.

#### ILLIBERALITY.

There are three species of Illiberality, namely, base gain, parsimony, and sordidness. Base gain is that by which men seek to gain from all quarters, and are very solicitous to acquire it even at the expense of shame. Parsimony is that by which the expenditure of riches is spared in what is becoming. And sordidness is



that by which men incur expense indeed, but a little, and that badly; and more in things noxious, in which no distinction is paid to opportunity. But it is the property of illiberality to be very solicitous about the acquisition of riches, and to think nothing disgraceful that can contribute to gain: also to lead a mercenary, servile, and sordid life, foreign from ambition and liberality. But trifling conversation, surliness, pusillanimity, humility\*, immoderation, ignobility, and misanthropy, are the concomitants of illiberality.

\* The humility here alluded to is to be considered as pertaining to man with reference to man; and not with reference to Divinity; for no men were more highly sensible than the great antients, of their own nothingness when looking to a divine nature.

## PUSILLANIMITY.

It is the property of Pusillanimity not to be able to bear honour or disgrace, or prosperous or adverse fortune; but when honoured to be arrogant, and elevated even with small instances of good fortune; not to be able to bear the smallest disgrace, but to consider a loss of any kind the same thing as a great misfortune, and to bewail every circumstance, and to bear it with difficulty. Again, the pusillanimous man is one who calls small neglects insolence and dishonour; and also whatever is the effect of ignorance or forgetfulness. But the attendants on pusillanimity are trifling conversation, lamentation, diffidence and humility.

*CONCERNING THINGS PERTAINING  
TO THE VIRTUES AND VICES  
UNIVERSALLY.*

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IT is the universal property of Virtue to effect a worthy disposition about the soul, exercising tranquil and orderly motions, according with all its parts. And on this account a worthy disposition of the soul appears to be the paradigm of a good government \*. It is the property also of virtue to benefit those who are worthy ; to love the good, and to be neither prompt to punish, nor revengeful ; but to be inclined

\* On this subject I refer the reader to the first volume of Mr. Taylor's translation of Plato's works, which contains the Republic of that philosopher.

to pity, to be benevolent, and disposed to pardon. But benignity, moderation, candour, and good hope, are the concomitants of virtue; to which may be added, to be a lover of familiars, and friends, and to delight in sociability, hospitality, philanthropy, and elegant conduct \*. And all these are laudable.

But the very contrary to this is the property of vice. And every thing pertaining to vice, or attendant on it, is among things blameable.

\* Elegance in conduct comprises a high degree of the proper and becoming in all moral actions.

THE END OF ARISTOTLE'S SYNOPSIS.



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THE  
SIMILITUDES  
OF  
DEMOPHILUS,  
OR  
THE REMEDY OF LIFE,  
*From the* PYTHAGOREANS.



THE  
SIMILITUDES  
OF  
*DEMOPHILUS.*

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1.

FLATTERY is like painted armour, because it affords delight, but is of no use.

2.

Learning is similar to a golden crown ; for it is both honourable, and advantageous.

3.

Flighty men, like empty vessels, are easily laid hold of by the ears \*.

\* The handle of a vessel was called an ear by the Greeks. \*



## 4.

Life, like a musical instrument, being harmonized by remission and intention, becomes more agreeable.

## 5.

Reason, like a good potter, introduces a beautiful form to the soul.

## 6.

The intellect of wise men, like gold, possesses the greatest weight.

## 7.

Boasting, like gilt armour, is not the same within, as without.

## 8.

Reason has the same power as an ointment ; for it benefits us when we are disordered, but delights us when well.

## 9.

Of a bad man, as of a bad dog, the silence is more to be dreaded than the voice.

## 10.

It is neither becoming to prefer a mistress to a wife ; nor flattery to a friend.

## 11.

Garrulous men, like magpies \*, by their continued loquacity destroy the pleasures of conversation.

## 12.

The furies pursue the sins of bad men who are impious, and those also of the stupid and daring, when they grow old.

\* The original is *χελιδόνες*, which is literally swallows ; but as no bird of that species is known among us to be loquacious, I have introduced one that is proverbially so.

## 13.

It is necessary that a well educated man should depart from life elegantly, as from a banquet.

## 14.

A port is a place of rest to a ship, but friendship, to life.

## 15.

The reproof of a father is a pleasant medicine; for it is more advantageous than severe chastisements.

## 16.

It is necessary that a worthy man, like a good wrestler, should oppose his weight to fortune, when acting the part of an antagonist.

## 17.

The possession of self-sufficiency \*, like a short and pleasant road, has much grace and but little labour.

## 18.

Restive horses are led by the bridle, but irritable minds, by reasoning.

## 19.

Jests, like salt, should be used sparingly.

## 20.

Both a well adapted shoe, and a well harmonized life, are accompanied with but little pain.

\* Self-sufficiency must not be considered in the vulgar sense, as consummate arrogance ; but as the internal possession of every thing requisite to felicity.

## 21.

Garments reaching to the feet impede the body \* ; and immoderate riches, the soul.

## 22.

To those who run in the stadium, the reward of victory is in the end of the race; but to those who delight to labour in wisdom, the reward is in old age.

## 23.

It is necessary that he who hastens to behold virtue as his country, should pass by pleasures, as he would the Sirens.

\* Long garments or robes, both by antients and moderns, have always been worn as marks of distinction; consequently, like riches, they are among the objects of desire; and although not so extensively pernicious, yet the philosopher very properly places them among things that are by no means free from danger; and which are neither to be embraced by every one, nor without the greatest caution.

## 24.

As those who sail in fair weather are wont to have things prepared against a storm, so also those who are wise in prosperity, should prepare things necessary for their assistance against adversity.

## 25.

Garments that are made clean and bright become soiled again by use; but the soul being once purified from ignorance, remains splendid for ever.

## 26.

Fugitive slaves, although they are not pursued, are affrighted; but the unwise suffer perturbation, although they have not yet acted badly.

## 27.

The wealth of the avaricious, like the

sun when it has descended under the earth, delights no living thing.

## 28.

The fruits of the earth spring up once a year; but the fruits of friendship at all times.

## 29.

It is the business of a musician to harmonize every instrument; but of a well educated man to adapt himself harmoniously to every fortune.

## 30.

Neither the blows of a sick man, nor the threats of a stupid one, are to be feared.

## 31.

It is necessary to provide an inward garment for the protection of the breast, and intellect as a protection against pain.

## 32.

The diet of the sick, and the soul of the unwise, are full of fastidiousness.

## 33.

Untaught boys confound letters, but uneducated men, things.

## 34.

The intellect derived from philosophy is similar to a charioteer; for it is present with our desires, and always conducts them to the beautiful.

## 35.

Time, indeed, will render the herb absinthium sweeter than honey, but circumstances may sometimes make an enemy preferable to a friend.



## 36.

A good pilot sometimes suffers shipwreck, and a worthy man is sometimes unfortunate.

## 37.

Thunder especially frightens children ; but threats, the unwise.

## 38.

Figure adorns a statue ; but actions adorn a man.

## 39.

It is the same thing to drink a deadly medicine from a golden cup, and to receive counsel from an injudicious friend.

## 40.

Swallows signify fair weather ; but the discourses of philosophy, exemption from pain.

## 41.

Orphan children have not so much need of guardians as stupid men.

## 42.

Fortune is like a depraved rewarder of contests; for she frequently crowns him who accomplishes nothing.

## 43.

There is need of a pilot and a wind for a prosperous navigation; but of reasoning and fortune, to effect a happy life.

## 44.

A timid man bears armour against himself; and a fool employs riches for the same purpose.

45.

It is the same thing to moor a boat by an infirm anchor, and to place hope in a depraved mind.

46.

Clouds frequently obscure the sun ; but the passions, the reasoning power.

47.

Neither does a golden bed benefit a sick man ; nor splendid fortune, a stupid man.

48.

Pure water dissolves inflammation ; but mild discourse dissolves anger.

49.

Austere wine is not adapted for copious drinking, nor rustic manners for conversation.

## 50.

The anger of an ape, and the threats of a flatterer, are to be alike regarded.

## 51.

Of life, the first part is childhood, on which account all men are attentive to it, as to the first part of a drama.

## 52.

It is necessary that we should be cautious in our writings, but splendid in our actions.

## 53.

As in plants, so also in youth, the first blossoms indicate the fruit of virtue.

## 54.

In banquets, he who is not intoxicated with wine is the more pleasant; but in

prosperity \*, he who does not conduct himself illegally.

## 55.

It is the same thing to nourish a serpent, and to benefit a depraved man; for gratitude is produced from neither.

## 56.

It is rare to suffer shipwreck in fair weather; and equally so not to suffer shipwreck from want of counsel.

## 57.

Wind inflates empty bladders; but false opinions puff up stupid men.

## 58.

It is necessary that he who exercises him-

\* The sense requires that instead of *εν τοις αγαθοις*, as in the original, we should read *εν ταις ευτυχiais*.

self should avoid fatigue, and he who is prosperous, envy.

## 59.

“Measure is most excellent,” says one of the wise \* men; to which also we being in like manner persuaded, O most friendly and pious Asclepiades, here finish the curations of life.

\* Cleobulus, one of the seven wise men.

THE END OF THE SIMILITUDES OF DEMOPHILUS.



THE  
GOLDEN SENTENCES  
OF THE  
PHILOSOPHER  
DEMOCRATES.





THE  
GOLDEN SENTENCES  
OF  
*DEMOCRATES.*

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1.

IF any one will give his mind to these sentences, he will obtain many things worthy of a man, and be free from many things that are base.

2.

The perfection of the soul will correct the depravity of the body\*; but the

\* Σκηυς, literally, of a tent or moveable habitation, to which the body, as the receptacle of the soul, may be very properly compared.

strength of the body without reasoning, does not render the soul better.

## 3.

He who loves the goods of the soul will love things more divine; but he who loves the goods of its transient habitation will love things human.

## 4.

It is beautiful to impede an unjust man; but, if this be not possible, it is beautiful not to act in conjunction with him.

## 5.

It is necessary to be good, rather than to appear so.

## 6.

The felicity of a man does not consist either in body or in riches, but in upright conduct and justice.

7.

Sin should be abstained from, not through fear, but for the sake of the becoming.

8.

It is a great thing to be wise where we ought in calamitous circumstances.

9.

Repentance after base actions is the salvation of life.

10.

It is necessary to be a speaker of the truth, and not to be loquacious.

11.

He who does an injury is more unhappy than he who receives one.

12.

It is the province of a magnanimous

man to bear with mildness the errors of others.

## 13.

It is comely not to oppose the law, nor a prince, nor one wiser than yourself.

## 14.

A good man pays no attention to the reproofs of the depraved.

## 15.

It is hard to be governed by those who are worse than ourselves.

## 16.

He who is perfectly vanquished by riches, can never be just.

## 17.

Reason is frequently more persuasive than gold itself.

## 18.

He who admonishes a man that *fancies* he has intellect, labours in vain.

## 19.

Many who have not learnt to argue rationally, still live according to reason.

## 20.

Many who commit the basest actions often exercise the best discourse.

## 21.

Fools frequently become wise under the pressure of misfortunes.

## 22.

It is necessary to emulate the works and actions, and not the words of virtue.

## 23.

Those who are naturally well-disposed

know things beautiful, and are themselves emulous of them.

## 24.

Vigour and strength of body are the nobility of cattle ; but rectitude of manners is the nobility of man.

## 25.

Neither art nor wisdom can be acquired without preparatory learning.

## 26.

It is better to reprove your own errors, than those of others.

## 27.

Those whose manners are well ordered, will also be orderly in their lives.

## 28.

It is good not only to refrain from

doing an injury, but even from the very wish.

## 29.

It is proper to speak well of good works; for to do so of such as are base is the property of a fraudulent man and an impostor.

## 30.

Many that have great learning have no intellect.

## 31.

It is necessary to endeavour to obtain an abundance of intellect, and not pursue an abundance of erudition.

## 32.

It is better that counsel should precede actions, than that repentance should follow them.



33.

Put not confidence in all men, but in those that are worthy; for to do the former is the province of a stupid man, but the latter of a wise man.

34.

A worthy and an unworthy man are to be judged not from their actions only, but also from their will.

35.

To desire immoderately is the province of a boy, and not of a man.

36.

Unseasonable pleasures bring forth pains.

37.

Vehement desires about any one thing render the soul blind with respect to other things.

38.

The love is just which, *unattended* with injury, aspires after things becoming.

39.

Admit nothing as pleasant which is not advantageous.

40.

It is better to be governed by, than to govern, the stupid.

41.

Not argument but calamity is the preceptor to children.

42.

Glory and wealth without wisdom are not secure possessions.

43.

It is not indeed useless to procure wealth

but to procure it from injustice is the most pernicious of all things.

## 44.

It is a dreadful thing to imitate the bad, and to be unwilling to imitate the good.

## 45.

It is a shameful thing for a man to be employed about the affairs of others, but to be ignorant of his own.

## 46.

To be always intending to act renders action imperfect.

## 47.

Fraudulent men, and such as are only seemingly good, do all things in words and nothing in deeds.

48.

He is a blessed man who has both property and intellect, for he will use them well in such things as are proper.

49.

The ignorance of what is excellent is the cause of error.

50.

Prior to the performance of base things, a man should reverence himself.

51.

A man given to contradiction, and very attentive to trifles, is naturally unadapted to learn what is proper.

52.

Continually to speak without being willing to hear, is arrogance.

## 53.

It is necessary to guard against a depraved man, lest he should take advantage of opportunity.

## 54.

An envious man is the cause of molestation to himself, as to an enemy.

## 55.

Not only he is an enemy who acts unjustly, but even he who deliberates about so acting.

## 56.

The enmity of relations is far more bitter than that of strangers.

## 57.

Conduct yourself to all men without suspicion; and be accommodating and cautious in your behaviour.

## 58.

It is proper to receive favours, at the same time determining that the retribution shall surpass the gift.

## 59.

When about to bestow a favour, previously consider him who is to receive it, lest being a fraudulent character he should return evil for good.

## 60.

Small favours seasonably bestowed, become things of the greatest consequence to those that receive them.

## 61.

Honours, with wise men, are capable of effecting the greatest things, if at the same time they understand that they are honoured.

## 62.

The beneficent man is one who does not look to retribution; but who deliberately intends to do well.

## 63.

Many that appear to be friends are not, and others, who do not appear to be friends, are so.

## 64.

The friendship of one wise man is better than that of every fool.

## 65.

He is unworthy to live, who has not one worthy friend.

## 66.

Many turn from their friends, if, from affluence, they fall into adversity.

## 67.

The equal is beautiful in every thing ; but excess and defect to me do not appear to be so.

## 68.

He who loves no one does not appear to me to be loved by any one.

## 69.

He is an agreeable old man who is facetious, and abounds in interesting anecdote.

## 70.

The beauty of the body is merely animal unless supported by intellect.

## 71.

To find a friend in prosperity, is very easy ; but in adversity, it is the most difficult of all things.



72.

Not all relations are friends, but those who accord with what is mutually advantageous.

73.

Since we are men, it is becoming not to deride, but bewail, the calamities of men.

74.

Good scarcely presents itself, even to those who investigate it ; but evil is obvious without investigation.

75.

Men who delight to blame others are not naturally adapted to friendship.

76.

A woman should not be given to loquacity ; for it is a dreadful thing.

## 77.

To be governed by a woman is the extremity of insolence and unmanliness \*.

## 78.

It is the property of a divine intellect to be always intently thinking about the beautiful.

## 79.

He who believes that Divinity beholds all things, will not sin either secretly or openly.

## 80.

Those who praise the unwise do them a great injury.

\* That is, it is the extremity of insolence on the part of the woman, and of unmanliness on the part of the man. This assertion, however true generally speaking, has nevertheless many splendid exceptions.

## 81.

It is better to be praised by another than by oneself.

## 82.

If you cannot reconcile to yourself the praises you receive, think that you are flattered.

## 83.

The world is a scene ; life a transition. You came, you saw, you departed.

## 84.

The world is a mutation : life a vain opinion.

THE END OF THE GOLDEN SENTENCES.

Q

THE  
*PYTHAGORIC SYMBOLS,*  
WITH  
THE EXPLANATIONS  
OF  
*JAMBLICHUS.*

•  
•

THE  
PYTHAGORIC SYMBOLS.



ALL these Symbols are exhortatory in *common* to the whole of virtue ; but *particularly* each to some particular virtue. Different Symbols also are differently adapted to parts of philosophy and discipline. Thus for instance the first Symbol directly exhorts to piety and divine science.

SYMBOL 1.

When going to the temple to adore Divinity neither say nor do any thing in

the interim pertaining to the common affairs of life.

#### EXPLANATION.

This Symbol preserves a divine nature such as it is in itself pure and undefiled : for the pure is wont to be conjoined with the pure. It also causes us to introduce nothing from human affairs into the worship of Divinity ; for all such things are foreign from, and contrary to, religious worship. This Symbol also greatly contributes to science ; for in divine science it is necessary to introduce nothing of this kind ; such as human conceptions, or those pertaining to the concerns of life. We are exhorted to nothing else, therefore, by these words than this ; that we should not mingle sacred discourses and divine actions with the instability of human manners.

## SYMBOL 2.

Neither enter into a temple negligently, nor in short adore carelessly, not even though you should stand at the very doors themselves.

## EXPLANATION.

With the preceding this Symbol also accords. For if the similar is friendly and allied to the similar, it is evident that since the gods have a most principal essence among wholes, we ought to make the worship of them a principal object. But he who does this for the sake of any thing else, gives a secondary rank to that which takes the precedence of all things, and subverts the whole order of religious worship and knowledge. Besides, it is not proper to rank illustrious goods in the subordinate condition of human utility, nor to place



our concerns in the order of an end, but things more excellent, whether they be works or conceptions, in the condition of an appendage.

### SYMBOL 3.

Sacrifice and adore unshod.

### EXPLANATION.

An exhortation to the same thing may also be obtained from this Symbol. For it signifies that we ought to worship the gods and acquire a knowledge of them orderly and modestly, and in a manner not surpassing our condition on the earth. It also signifies that in worshipping them, and acquiring this knowledge, we should be free from bonds, and properly liberated. But the Symbol exhorts that sacrifice and adoration should be performed not only in the

body, but also in the energies of the soul ; so that these energies may neither be detained by passions, nor by the imbecility of the body, nor by generation, with which we are externally surrounded. But every thing pertaining to us should be properly liberated, and prepared for the participation of the gods.

#### SYMBOL 4.

Disbelieve nothing wonderful concerning the gods, nor concerning divine dogmas.

#### EXPLANATION.

This Symbol in like manner exhorts to the same virtue. For this dogma sufficiently venerates and unfolds the transcendency of the gods. Affording us a viaticum and recalling to our memory that we ought not to estimate divine power from

our judgment. But it is likely that some things should appear difficult and impossible to us, in consequence of our corporeal subsistence, and from our being conversant with generation and corruption; from our having a momentary existence; from being subject to a variety of diseases; from the smallness of our habitation; from our gravitating tendency to the middle; from our somnolency, indigence and repletion; from our want of counsel and our imbecility; from the impediments of our soul, and a variety of other circumstances, although our nature possesses many illustrious prerogatives. At the same time, however, we perfectly fall short of the gods, and neither possess the same power with them, nor equal virtue. This Symbol, therefore, in a particular manner introduces the knowledge of the gods, as beings who are able to

effect all things. On this account it exhorts us to disbelieve nothing concerning the gods. It also adds, nor about divine dogmas, that is to say, those belonging to the Pythagoric philosophy. For these being secured by disciplines and scientific theory, are alone true and free from falsehood, being corroborated by all various demonstration accompanied with necessity. The same Symbol also is capable of exhorting us to the science concerning the gods: for it urges us to acquire a science of that kind through which we shall be in no respect deficient in things asserted about the gods. It is also able to exhort the same things concerning divine dogmas, and a disciplinative progression. For disciplines alone give eyes to and produce light about all things in him who intends to consider, and survey them. For from

the participation of disciplines, one thing before all others is effected, that is to say, a belief in the nature, essence, and power of the gods, and also in those Pythagoric dogmas which appear to be prodigious to such as have not been introduced to, and are uninitiated in, disciplines. So that the precept *disbelieve not* is equivalent to *participate*, and *acquire*, those things through which you will not disbelieve ; that is to say, acquire disciplines and scientific demonstrations.

#### SYMBOL 5.

Declining from the public ways, walk in unfrequented paths.

#### EXPLANATION.

I think that this symbol also contributes to the same thing as the preceding. For this exhorts us to abandon a popular and

merely human life ; but thinks fit that we should pursue a separate and divine life. It also signifies that it is necessary to look above common opinions ; but very much to esteem such as are private and arcane ; and that we should despise merely human delight ; but ardently pursue that felicitous mode of conduct which adheres to the divine will. It likewise exhorts us to dismiss human manners as popular, and to exchange for these the religious cultivation of the gods, as transcending a popular life. .

## SYMBOL 6.

Abstain from Melanurus \* ; for it belongs to the terrestrial gods.

\* According to Ælian and Suidas *Melanurus* is a fish ; but as the word signifies that which has a black termination, it is very appropriately used as a Symbol of a material nature.

## EXPLANATION.

This Symbol also is allied to the preceding. Other particulars therefore pertaining to it we shall speak of in our discourse about the Symbols\*. So far then as it pertains to exhortation it admonishes us to embrace the celestial journey, to conjoin ourselves to the intellectual gods, to become separated from a material nature, and to be led as it were in a circular progression to an immaterial and pure life. It further exhorts us to adopt the most excellent worship of the gods, and especially that which pertains to the primary gods†. Such, therefore, are the

\* Jamblichus most likely alludes here to a more copious work on this subject, which is lost.

† Viz. those gods that are characterized by *intellect*, and the *intelligible*, concerning which see Mr. Taylor's introduction to and notes on the *Parmenides* of Plato.

exhortations to the knowledge and worship of Divinity. The following Symbols exhort to wisdom.

## SYMBOL 7.

Govern your tongue before all other things, following the gods.

## EXPLANATION.

For it is the first work of wisdom to convert reason to itself and to accustom it not to proceed externally, but to be perfected in itself and in a conversion to itself. But the second work consists in following the gods. For nothing so perfects the intellect as when being converted into itself, it at the same time follows Divinity.

## SYMBOL 8.

The wind blowing, adore the sound.



8 The Wind Blowing; Adore the sound  
EXPLANATION,

This Symbol also is a token of divine wisdom. For it obscurely signifies that we ought to love the similitude of the divine essences and powers, and when their words accord with their energies, to honour and reverence them with the greatest earnestness.

#### SYMBOL 9.

Cut not fire with a sword.

#### EXPLANATION.

This Symbol exhorts to prudence. For it excites in us an appropriate conception with respect to the propriety of not opposing sharp words to a man full of fire and wrath, nor contending with him. For frequently by words you will agitate and disturb an ignorant man, and will yourself suffer things dreadful and unpleasant.

Heraclitus also testifies to the truth of this Symbol, for he says, "it is difficult to fight with anger; for whatever is *necessary* to be done, benefits the soul." And this he says truly. For many by gratifying anger have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect.

## SYMBOL 10.

Remove from yourself every vinegar bottle.

## EXPLANATION.

The truth of the preceding is testified by the present Symbol. For it exhorts us to prudence and not anger; since that

which is sharp in the soul and which we call anger is deprived of reasoning and prudence. For anger boils like a kettle heated by the fire, being attentive to nothing but its own emotions, and dividing the judgment into minute parts. It is proper therefore that the soul being established in quiet should turn from anger, which frequently attacks itself as if it touched sounding brass. Hence it is requisite to suppress this passion by the reasoning power.

#### SYMBOL 11.

Assist a man in raising a burden; but do not assist him in laying it down.

#### EXPLANATION.

This Symbol exhorts to fortitude, for whoever takes up a burden signifies an action of labour and energy; but he who

lays one down, of rest and remission. So that the Symbol has the following meaning. Do not become either to yourself or another the cause of an indolent and effeminate mode of conduct; for every useful thing is acquired by labour. But the Pythagoreans celebrate this Symbol as Herculean, thus denominating it from the labours of Hercules. For, during his association with men, he frequently returned from fire and every thing dreadful, indignantly rejecting indolence. For rectitude of conduct is produced from acting and operating, but not from sluggishness.

## SYMBOL 12.

When stretching forth your feet to have your sandals put on, first extend your right foot; but when about to use a foot-bath, first extend your left foot.

## EXPLANATION.

This Symbol exhorts to practical prudence, admonishing us to place worthy actions about us, as right-handed; but entirely to lay aside and throw away such as are base, as being left-handed.

## SYMBOL 13.

Speak not about Pythagoric concerns without light.

## EXPLANATION.

This Symbol exhorts to the possession of intellect according to prudence. For this is similar to the light of the soul, to which being indefinite it gives bound, and leads it, as it were, from darkness into light. It is proper, therefore, to place intellect as the leader of every thing beau-

tiful in life, but especially in Pythagoric dogmas; for these cannot be known without light.

## SYMBOL 14.

Step not beyond the beam of the balance.

## EXPLANATION.

This Symbol exhorts us to the exercise of justice, to the honouring equality and moderation in an admirable degree, and to the knowledge of justice as the most perfect virtue, to which the other virtues give completion, and without which none of the rest are of any advantage. It also admonishes us that it is proper to know this virtue not in a careless manner, but through theorems\* and scientific demon-

\*The justice to which we are exhorted, in this Symbol, belongs to the *theoretic* virtues, concerning which see Mr. Taylor's notes on the *Phædo* of Plato.

stration. But this knowledge is the business of no other art and science than the Pythagoric philosophy alone, which in a transcendent degree honours disciplines before every thing else.

#### SYMBOL 15.

Having departed from your house, turn not back ; for the furies will be your attendants.

#### EXPLANATION.

This Symbol also exhorts to philosophy and a self-operating energy according to intellect. It clearly manifests too and predicts, that having applied yourself to philosophy, you should separate yourself from every thing corporeal and sensible, and truly meditate upon death, proceeding, without turning back, to things intelligible and

which always subsist according to the same and after a similar manner, through appropriate disciplines: for journeying is a change of place; and death is the separation of the soul from the body. But we should philosophize truly and without sensible and corporeal energies, employing a pure intellect in the apprehension of the truth of things, which knowledge when acquired is wisdom. But having applied yourself to philosophy, turn not back nor suffer yourself to be drawn to former objects and to corporeal natures together with which you were nourished. For by so doing you will be attended by abundant repentance, in consequence of being impeded in sane apprehensions by the darkness in which corporeal natures are involved. But the Symbol denominates repentance, the furies.



## SYMBOL 16.

Being turned towards the sun, make not water.

## EXPLANATION.

The exhortation of this Symbol is as follows: Attempt to do nothing which is merely of an animal nature; but philosophize, looking to the heavens and the sun. Let the light of truth also be your leader, and remember that no abject conceptions must be admitted in philosophy; but ascend to the gods and wisdom through the survey of the celestial orbs. Having likewise applied yourself to philosophy and purified yourself by the light of truth which is in it; being also converted to a pursuit of this kind, to theology, to physiology, and astronomy, and to the know-

ledge of that cause which is above all these ;  
no longer do any thing of a merely animal  
and brutal nature.

## SYMBOL 17.

Wipe not a seat with a torch.

## EXPLANATION.

This Symbol also exhorts the same thing. For since a torch is of a purifying nature in consequence of its rapid and abundant participation of fire, in the same manner as what is called sulphur, the Symbol not only exhorts not to defile it, since it is itself abstergent of defilements, nor to oppose its natural aptitude by defiling that which is an impediment to defilement ; but rather that we should not mingle the peculiarities of wisdom with those

of the merely animal nature\*. For a torch through the bright light which it emits is compared to philosophy; but a seat through its lowly condition to the merely animal nature.

#### SYMBOL 19.

Nourish a cock; but sacrifice it not;  
for it is sacred to the sun and the moon.

#### EXPLANATION.

This Symbol advises us to nourish and strengthen the body and not neglect it, dissolving and destroying the mighty tokens of union, connection, sympathy, and consent of the world. So that it exhorts us to engage in the contemplation and phi-

\* In the original *ἐννοδίας*; but it should evidently be as in the translation *ζωωδίας*.

losophy of the universe. For though the truth concerning the universe is naturally occult, and sufficiently difficult of investigation, it must, however, at the same time, be inquired into and investigated by man, and especially through philosophy. For it is truly impossible to be discovered through any other pursuit. But philosophy, receiving certain sparks, and as it were viatica, from nature, excites and expands them into magnitude, rendering them more conspicuous through the disciplines which it possesses. Hence, therefore, we should philosophize.

## SYMBOL 19.

Sit not upon a bushel.

## EXPLANATION.

This Symbol may be considered more Pythagorically, beginning from the same

principles with those above. For since nutriment is to be measured by the corporeal and animal nature, and not by a bushel, do not pass your life in indolence nor without being initiated into philosophy; but dedicating yourself to this, rather provide for that part of you which is more divine, which is soul, and much more for the intellect which soul contains; the nutriment of which is measured, not by a bushel, but by contemplation and discipline.

#### SYMBOL 20.

Nourish not that which has crooked nails.

#### EXPLANATION.

This Symbol also in a more Pythagoric manner advises us to communicate and

impart, and prepare others to do so, accustoming them to give and receive without depravity and abundantly ; not indeed receiving every thing insatiably and giving nothing. For the physical organization of animals with crooked nails is adapted to receive rapidly and with facility, but by no means to relinquish what they hold, or impart it to others, through the opposition of the nails in consequence of their being crooked ; just as the fish called *crangæ* \* are naturally adapted to draw any thing to themselves with celerity, but to relinquish it with difficulty, unless by turning from, we avoid them. But hands indeed were suspended from us by nature, that through them we might both give and receive, and

\* The *crangæ* are fish belonging to the genus *cancer*.

the fingers also are naturally attached to the hands, straight and not crooked. In things of this kind, therefore, we must not imitate animals with crooked nails, since we are fashioned by our Maker in a different way, but should rather be communicative and impart to each other, being exhorted to a thing of this kind by the fabricators of names themselves, who denominated the right hand more honourable than the left, not only from receiving, but from being capable of imparting. We must act justly therefore, and through this philosophize. For justice is a certain retribution and remuneration equalizing the abounding and deficient by reciprocal gifts \*.

\* Aristotle has discussed with his usual accuracy every thing pertaining to the nature of justice in the fifth book of his *Nicomachean Ethics*.

## SYMBOL 21.

Cut not in the way.

## EXPLANATION.

This Symbol manifests that truth is one, but falsehood multifarious. But this is evident from hence, that what any particular thing *is* can be predicated only in one way, if it be properly predicated ; but what it *is not*, may be predicated in infinite ways. Philosophy too appears to be a path or way. The Symbol therefore says, Choose that philosophy, and that path to philosophy in which there is no division, and in which you will not dogmatize things contradictory to each other, but such as are stable and the same with themselves, being established by scientific demonstration through disciplines and con-



templation; which is the same thing as if it said, *Philosophize Pythagorically*. And this indeed is possible. But the philosophy which proceeds through things corporeal and sensible, and which is employed by the moderns even to satiety, which likewise considers Divinity, qualities, the soul, the virtues, and in short all the most principal causes of things to be body,—this philosophy easily eludes the grasp, and is easily subverted \*. And this is evident from the various arguments of its advocates. On the other hand, the philosophy which proceeds through things incorpo-

\* By this it appears that the philosophy which is wholly busied in the investigation of sensibles, similar to that which has been so industriously studied in a neighbouring country, and propagated in this, was very prevalent in the time of Jamblichus.

real \*, intelligible, immaterial, and perpetual †, and which always subsist according to the same, and in a similar manner, and never,

\* *Σωματικὴν* is erroneously printed in the original for *αἰωματικὴν*.

† The Platonic philosophy makes a just and beautiful distinction between *το αἰδίων*, the *perpetual*, and *το αἰώνιον*, the *eternal*. "For the *eternal*," says Olympiodorus (in Arist. Meteor. p. 32), "is a total *now* exempt from the past, and future circulations of time, and totally subsisting in a present abiding *now*; but the *perpetual* subsists, indeed, always, but is beheld in the three parts of time, the past, present, and future: hence we call God *eternal* on account of his being unconnected with time; but we do not denominate him *perpetual*, because he does not subsist in time."—Note to Mr. Taylor's Translation of Sallust on the Gods and the World, p. 64.

The elegant and accurate Boethius also very properly makes the distinction between that which is *eternal*, and that which is *perpetual*, or subsisting in time. He says,

as far as possible to them, admit either corruption or mutation, being similar to their subjects,—this philosophy is the

“*DEUM* igitur *æternum* esse, cunctorum ratione degentium commune iudicium est. Quid sit igitur *æternitas*, consideremus. Hæc enim naturam nobis pariter divinam, scientiamque patefecerit. *Æternitas* igitur est, interminabilis vitæ tota simul et perfecta possessio, quod ex collatione temporalium clarius liquet. Nam quidquid vivit in tempore, id præsens à præteritis in futura procedit: nihilque est in tempore constitutum, quod totum vitæ suæ spatium pariter possit amplecti. Sed crastinum quidem nondum apprehendit: hesternum vero jam perdidit. In hodierna quoque vita non amplius vivitis, quam in illo mobili transitorioque momento. Quod igitur temporis patitur conditionem, licet illud, sicut de mundo censuit Aristoteles, nec cœperit umquam esse, nec desinat, vitæque ejus cum temporis infinitate tendatur, nondum tamen tale est, ut *æternum* esse jure credatur. Non enim totum simul, infinitæ licet vitæ spatium comprehendit, atque complectitur: sed.

artificer of firm, stable, and undeviating demonstration. The precept, therefore, admonishes us when we philosophize, and proceed in the way pointed out, to fly from

futura nondum transacta jam non habet. Quod igitur interminabilis vitæ plenitudinem totam pariter comprehendit, ac possidet, cui neque futuri quidquam absit, nec præteriti fluxerit, id *æternum* esse jure perhibetur: idque necesse est, et sui compos præsens sibi semper assistere, et infinitatem mobilis temporis habere præsentem." i. e. "That God is *eternal*, is the common judgment of all reasonable creatures. Let us, therefore, consider what *eternity* is, since this will at once discover to us the divine nature, and divine knowledge. *Eternity*, therefore, is the at once total and perfect possession of interminable life; and this will clearly appear from a comparison with things temporal. For whatever lives in time, *that* having a present subsistence, proceeds from the past to the future, and nothing is constituted in time which can uniformly embrace the whole space of its life. For it does not

the snares of, and avoid all connection with, things corporeal and multifarious, but to

yet apprehend the morrow, and it has already lost yesterday. In daily life also you live only in a variable and transitory moment. That, therefore, which is subject to a temporal condition, although it may never have begun, nor cease to be, as Aristotle thought of the world, (see his first book *De Cælo*); and although its life may be extended with the infinity of time, it nevertheless is not such that it can be rightly believed to be *eternal*. For notwithstanding it comprehends and embraces the space of infinite life, it does not comprehend and embrace the whole at once, since it is destitute of the future which has not yet arrived. That, therefore, which at once comprehends and possesses the whole fullness of interminable life, from which nothing future is absent, and nothing past has escaped, that alone can be rightly reckoned *eternal*; for it is necessary that *the eternal* should always abide present to, and be a partaker of, itself; and possess the infinity of flowing time present.

Boeth. de Consolat. Philosoph. lib. v.

become familiar with the essence of incorporeal \* natures, which at all times are similar to themselves, through the truth and stability which they naturally contain.

## SYMBOL 22.

Receive not a swallow into your house.

## EXPLANATION.

This Symbol admonishes as follows: Do not admit to your dogmas a man who is indolent, who does not labour incessantly, and who is not a firm adherent to the Pythagoric sect, and endued with intelligence; for these dogmas require continued and most strenuous attention, and an endurance of

\* There is also the same mistake here with respect to *σωματικὴν* and *ἀσωματικὴν* as noted above.

labour through the mutation and circumvolution of the various disciplines which they contain. But it uses the swallow as an image of indolence and an interruption of time, because this bird visits us for a certain part of the year, and for a short time becomes as it were our guest ; but leaves us for the greater part of the year and is not seen by us.

#### SYMBOL 23.

Wear not a ring.

#### EXPLANATION.

We should understand this Symbol as an exhortation to the Pythagoric doctrines as follows: A ring embraces those that wear it after the manner of a bond ; and the peculiarity of it is neither to pinch nor

pain the wearer, but in a certain respect to be accommodated and adapted to him. But the body is a bond of this kind to the soul. The precept, therefore, *Wear not a ring*, is equivalent to, *Philosophize truly, and separate your soul from it's surrounding bond*. For philosophy is the meditation of death and the separation of the soul from the body. Betake yourself, therefore, with great earnestness to the Pythagoric philosophy, which through intellect separates itself from all corporeal natures, and is conversant through speculative disciplines with things intelligible and immaterial. Liberate yourself also from sin and from those occupations of the flesh which draw you aside from, and impede the philosophic energy; likewise from superabundant nourishment and unseasonable repletion, which confine the soul like a bond, and



incessantly introduce a crowd of diseases, and interruptions of leisure.

#### SYMBOL 24.

Inscribe not the image of God in a ring.

#### EXPLANATION.

This Symbol, conformably to the foregoing conception, employs the following exhortation : Philosophize, and before every thing consider the gods as having an incorporeal subsistence. For this is the most principal root of the Pythagoric dogmas, from which nearly all of them are suspended, and by which they are strengthened even to the end. Do not, therefore, think that the gods use such forms as are corporeal, or that they are

received by a material subject, and by body as a material bond, like other animals. But the engravings in rings exhibit the bond which subsists through the ring, it's corporeal nature, and sensible form, and the view as it were of some partial animal which becomes apparent through the engraving ; from which especially we should separate the genus of the gods as being eternal and intelligible, and always subsisting according to the same and in a similar manner, as we have particularly, most fully, and scientifically shown in our discourse concerning the gods\*.

\* This work appears to be lost. See Fabric. Biblioth. Græc. tom. iv. p. 293.

## SYMBOL 25.

Behold not yourself in a mirror by the light of a lamp.

## EXPLANATION.

This Symbol advises us in a more Pythagoric manner to philosophize, not betaking ourselves to the imaginations belonging to the senses, which produce indeed a certain light about our apprehensions of things ; but this light resembles that of a lamp, and is neither natural nor true. It admonishes us, therefore, rather to betake ourselves to scientific conceptions about intellectual objects, from which a most splendid and stable purity is produced about the eye of the soul, resulting from all intellectual conceptions and intelligibles,

and the contemplation about these, and not from corporeal and sensible natures. For we have frequently shown that these are in a continual flux and mutation, and do not in any manner subsist stably and similar to themselves, so as to sustain a firm and scientific apprehension and knowledge in the same manner as the objects of intellectual vision.

## SYMBOL 26.

Be not addicted to immoderate laughter.

## EXPLANATION.

This Symbol shows that the passions are to be subdued. Recall therefore into your memory right reason, and be not inflated with prosperity nor abject in calamity; being persuaded that no change

worthy of attention takes place in either of these. But the Symbol mentions laughter above all the passions, because this alone is most conspicuous, being as it were a certain efflorescence and inflammation of the disposition proceeding as far as to the face. Perhaps too it admonishes us to abstain from immoderate laughter, because laughter is the peculiarity of man with respect to other animals; and hence he is defined to be a risible animal. It is shown therefore, by this precept, that we should not firmly adhere to the human nature, but acquire by philosophizing an imitation of Divinity to the utmost of our power; and withdrawing ourselves from this peculiarity of man, prefer the rational to the risible in the distinction and difference which we

make of him with respect to other animals.

## SYMBOL 27.

Cut not your nails at a sacrifice.

## EXPLANATION.

The exhortation of this Symbol pertains to friendship. For of our relations and those allied to us by blood, the nearest of kin are brothers, children, and parents, who resemble those parts of our body which when taken away produce pain and mutilation by no means trifling; such as fingers, hands, ears, nostrils, and the like. But others who are distantly related to us, such as the daughters of cousins, or the sons in law of uncles, or others of this kind, resemble those parts of our body

from the cutting off of which no pain is produced ; such as hair, nails, and the like. The Symbol, therefore, wishing to indicate those relations who have been for a time neglected by us through the distance of their alliance, employs the word *nails*, and says, Do not entirely cast off these ; but if at sacrifices, or any other time, you have neglected them, draw them to you, and renew your familiarity with them.

## SYMBOL 28.

Offer not your right hand easily to every one.

## EXPLANATION.

The meaning of this Symbol is, Do not draw up, nor endeavour to raise, by extending your right hand, the unadapted

and uninitiated. It also signifies that the right hand is not to be given easily even to those who have for a long time proved themselves worthy of it through disciplines and doctrines, and the participation of continence, the quinquennial silence\*, and other probationary trials.

#### SYMBOL 29.

When rising from the bed-clothes, roll them together, and obliterate the impression of the body.

#### EXPLANATION.

This Symbol exhorts that, having applied yourself to philosophy, in the next place

\* This alludes to the silence of five years imposed by Pythagoras on a great part of his auditors.



you should familiarize yourself with intelligible and incorporeal natures. Rising therefore from the sleep and nocturnal darkness of ignorance, draw up with you nothing corporeal to the day-light of philosophy, but purify and obliterate from your memory all the vestiges of that sleep of ignorance.

SYMBOL 30.

Eat not the heart.

EXPLANATION.

This Symbol signifies that it is not proper to divulge the union and consent of the universe. And still further it signifies this, Be not envious, but philanthropic, and communicative: and from this it exhorts us to philosophize. For philosophy

alone among the sciences and arts is neither pained with the goods of others, nor rejoices in the evils of neighbours, these being allied and familiar by nature, subject to the like passions, and exposed to one common fortune ; and evinces that all men are equally incapable of foreseeing future events. Hence it exhorts us to sympathy and mutual love, and to be truly communicative, as it becomes rational animals.

## SYMBOL 31.

Eat not the brain.

## EXPLANATION.

This Symbol also resembles the former : for the brain is the ruling instrument of intellectual prudence. The Symbol, there-

fore, obscurely signifies that we ought not to dilacerate nor mangle things and dogmas which have been the objects of judicious deliberation. But these will be such as have been the subject of intellectual consideration, becoming thus equal to objects of a scientific nature. For things of this kind are to be surveyed, not through the instruments<sup>o</sup> of the irrational form of the soul, such as the heart and the liver; but through the pure rational nature. Hence to dilacerate these by opposition, is inconsiderate folly; but the Symbol rather exhorts us to venerate the fountain of intelligence and the most proximate organ of intellectual perception, through which we shall possess contemplation, science, and wisdom; and by which we shall truly philosophize, and neither confound nor

obscure the vestiges which philosophy produces.

### SYMBOL 32.

Indignantly turn from your excrements and the parings of your nails.

### EXPLANATION.

The meaning of this Symbol is as follows: Despise things which are con-nascent with you, and which in a certain respect are more destitute of soul, since things which are more animated are more honourable. Thus also when you apply yourself to philosophy, honour the things which are demonstrated through soul and intellect without sensible instruments, and through contemplative science; but despise and reject things which are opined merely

through the connascent instruments of sense without intellectual light, and which are by no means able to acquire the perpetuity of intellect.

SYMBOL 33.

Receive not Erythinus\*.

EXPLANATION.

This Symbol seems to be merely referred to the etymology of the name. Receive not an unblushing and impudent man, nor on the contrary one stupidly astonished, and who in every thing blushes and is humble in the extreme through the imbecillity of his intellect and dianoëtic †

\* This is said to be a fish of a red colour.

† This is that power of the soul which reasons scientifically.

power. Hence this also is understood,  
Be not yourself such a one.

SYMBOL 34.

Obliterate the mark of the pot from the  
ashes.

EXPLANATION.

This Symbol signifies, that he who applies himself to philosophy should consign to oblivion the confusion and grossness which subsist in corporeal and sensible demonstrations, and that he should rather use such as are conversant with intelligible objects. But ashes are here assumed instead of the dust in the tables, in which the Pythagoreans completed their demonstrations\*.

\* That is, by drawing diagrams.

## SYMBOL 35.

Draw not near to that which has gold,  
in order to produce children.

## EXPLANATION.

The Symbol does not here speak of a woman, but of that sect and philosophy which has much of the corporeal in it, and a gravitating tendency downwards. For gold is the heaviest of all things in the earth, and pursues a tendency to the middle, which is the peculiarity of corporeal weight; but the term to *draw near* not only signifies to be connected with, but always to approach towards, and be seated near, another.

## SYMBOL 36.

Honour a figure and a step before a figure and a triobolus.

## EXPLANATION.

The exhortation of this Symbol is as follows : Philosophize and diligently betake yourself to disciplines, and through these, as through steps, proceed to the thing proposed; but reject the progression through those things which are honoured and venerated by the many. Prefer also the Italic philosophy \*, which contemplates things essentially incorporeal, to the Ionic †,

\* That is, the philosophy of Pythagoras, which is called Italic, because it was first propagated in Italy.

† Thales was the founder of this sect, and the most illustrious professors of it were Anaximander, Anaximenes, Anaxagoras, and Archelaus.



which makes bodies the principal objects of consideration.

SYMBOL 37.

Abstain from beans.

EXPLANATION.

This Symbol admonishes us to beware of every thing which is corruptive of our converse with the gods and divine prophecy.

SYMBOL 38.

Transplant mallows indeed in your garden ; but eat them not.

EXPLANATION.

This Symbol obscurely signifies that plants of this kind turn with the sun, and

it thinks fit that this should be noticed by us. It also adds, *transplant*, that is to say, observe it's nature, it's tendency towards, and sympathy with, the sun; but rest not satisfied, nor dwell upon this, but transfer, and as it were transplant your conception to kindred plants and pot-herbs, and also to animals which are not kindred, to stones, and rivers, and in short to natures of every kind. For you will find them to be prolific and multiform, and admirably abundant; and this to one who begins from the mallows, as from a root and principle, is significant of the union and consent of the world. Not only, therefore, do not destroy or obliterate observations of this kind; but increase and multiply them as if they were transplanted.

## SYMBOL 39.

Abstain from animals.

## EXPLANATION.

This Symbol exhorts to justice, to all the honour of kindred, to the reception of similar life, and to many other things of a like kind. From all this, therefore, the exhortatory type through Symbols becomes apparent, which contains much in it of the antient and Pythagoric mode of writing.

THE END OF THE PYTHAGORIC SYMBOLS.

THE  
PYTHAGORIC SENTENCES  
OF  
DEMOPHILUS,

*Translated from the Greek*

BY MR. THOMAS TAYLOR.



THE  
PYTHAGORIC SENTENCES  
OF  
*DEMOPHILUS.*

---

1.

REQUEST not of Divinity such things as, when obtained, you cannot preserve; for no gift of Divinity can ever be taken away; and on this account he does not confer that which you are unable to retain.

## 2.

Be vigilant in your intellectual part ; for sleep about this has an affinity with real death.

## 3.

Divinity sends evil to men, not as being influenced by anger, but for the sake of purification \* ; for anger is foreign from Divinity, since it arises from circumstances taking place contrary to the will ; but nothing contrary to the will can happen to a god.

## 4.

When you deliberate whether or not you shall injure another, you will previously suffer the evil yourself which you intended to commit. But neither must you expect

\* The original is *αγνοηθεις*, but it should doubtless be *αγρευθεις*, agreeably to our translation.

any good from the evil ; for the manners of every one are correspondent to his life and actions. Every soul too is a repository, that which is good, of things good, and that which is evil, of things depraved.

## 5.

After long consultation, engage either in speaking or acting ; for you have not the ability to recall either your words or deeds.

## 6.

Divinity does not principally esteem the tongue, but the deeds of the wise ; for a wise man, even when he is silent, honours Divinity.

## 7.

A loquacious and ignorant man both in prayer and sacrifice contaminates a divine nature. The wise man therefore is alone



a priest, is alone the friend of Divinity, and only knows how to pray.

## 8.

The wise man being sent hither naked, should naked invoke him by whom he was sent; for he alone is heard by Divinity, who is not burdened with foreign concerns.

## 9.

It is impossible to receive from Divinity any gift greater than virtue\*.

## 10.

Gifts and victims confer no honour on Divinity, nor is he adorned with offerings suspended in temples; but a soul divinely

\* Because virtue is the perfection of life, and the proper perfection of any being is the felicity of that being.

inspired solidly conjoins us with Divinity; for it is necessary that like should approach to like.

## 11.

It is more painful to be subservient to passions than to tyrants themselves.

## 12.

It is better to converse more with yourself than with others.

## 13.

If you are always careful to remember, that in whatever place either your soul or body accomplishes any deed, Divinity is present as an inspector of your conduct; in all your words and actions you will venerate the presence of an inspector from whom nothing can be concealed, and will,

at the same time, possess Divinity as an intimate associate.

## 14.

Believe that you are furious and insane in proportion as you are ignorant of yourself.

## 15.

It is necessary to search for those wives and children which will remain after a liberation from the present life.

## 16.

The self-sufficient and needy philosopher lives a life truly similar to Divinity, and considers the non-possession of external and unnecessary goods as the greatest wealth. For the acquisition of riches sometimes inflames desire ; but not to act in any

respect unjustly is sufficient to the enjoyment of a blessed life.

## 17.

True goods are never produced by indolent habits.

## 18.

Esteem that to be eminently good, which, when communicated to another, will be increased to yourself\*.

## 19.

Esteem those to be eminently your friends, who assist your soul rather than your body.

## 20.

Consider both the praise and reproach of every foolish person as ridiculous, and

\* And this is the case with intellectual good.

the whole life of an ignorant man as a disgrace.

## 21.

Endeavour that your familiars may reverence rather than fear you; for love attends upon reverence, but hatred upon fear.

## 22.

The sacrifices of fools are the aliment of the fire; but the offerings which they suspend in temples are the supplies of the sacrilegious.

## 23.

Understand that no dissimulation can be long concealed.

## 24.

The unjust man suffers greater evil while his soul is tormented with a consciousness

of guilt, than when his body is scourged with whips.

## 25.

It is by no means safe to discourse concerning Divinity with men of false opinions; for the danger is equally great in speaking to such as these, things either fallacious or true.

## 26.

By every where using reason as your guide, you will avoid the commission of crimes.

## 27.

By being troublesome to others, you will not easily escape molestation yourself.

## 28.

Consider that as great erudition, through

which you are able to bear the want of erudition in the ignorant.

## 29.

He who is depraved does not listen to the divine law, and on this account lives without law.

## 30.

A just man who is a stranger, is not only superior to a citizen, but is even more excellent than a relation.

## 31.

As many passions of the soul, so many fierce and savage despots.

## 32.

No one is free who has not obtained the empire of himself.

## 33.

Labour together with continence precedes the acquisition of every good.

## 34.

Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power.

## 35.

Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds.

## 36.

Make trial of a man rather from his deeds than his discourses; for many live badly and speak well.



37.

Perform great things, at the same time promising nothing great.

38.

Since the roots of our natures are established in Divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off become rotten and dry.

39.

The strength of the soul is temperance; for this is the light of a soul destitute of passions; but it is much better to die than to darken the soul through the intemperance of the body.

40.

You cannot easily denominate that man

happy who depends either on his friends or children, or on any fleeting and fallen nature; for all these are unstable and uncertain; but to depend on oneself and on Divinity is alone stable and firm.

## 41.

He is a wise man, and beloved by Divinity, who studies how to labour for the good of his soul, as much as others labour for the sake of the body.

## 42.

Yield all things to their kindred and ruling nature except liberty.

## 43.

Learn how to produce eternal children, not such as may supply the wants of the

body in old age, but such as may nourish the soul with perpetual food.

## 44.

It is impossible that the same person can be *a lover of pleasure, a lover of body, a lover of riches, and a lover of Divinity*. For a lover of pleasure is also a lover of body; but a lover of body is entirely a lover of riches; a lover of riches is necessarily unjust; and the unjust is necessarily profane towards Divinity, and lawless with respect to men. Hence, though he should sacrifice hecatombs, he is only by this mean the more impious, unholy, atheistical, and sacrilegious, with respect to his intention: and on this account it is necessary to avoid every lover of pleasure as an atheist and polluted person.

## 45.

The Divinity has not a place in the earth more allied to his nature than a pure and holy soul.

THE END.

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